



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

being what Mr. Layard supposes. The physiognomy of the captives is undoubtedly Jewish—a type of countenance recognisable at the first glance by every observer, and about which there can be no mistake. That the king represented is Sennacherib, is equally certain. A continuous inscription, consisting of a hundred and fifty-two lines, slightly injured, but still sufficiently legible to be deciphered almost throughout, appears on the massive bulls forming the grand entrance of the palace at Kouyunjik. This record contains the annals of six years of the reign of Sennacherib, besides numerous interesting particulars respecting the religion and mythology of the Assyrians, and is therefore of the highest importance. Dr. Hincks was the first to decipher the name of Sennacherib on inscribed bricks from Kouyunjik; but it was not until August, 1851, that an inscription was discovered which mentioned any historical event, thus placing the matter beyond a doubt. The honour of this discovery is due to Colonel Rawlinson, who has given a translation of this remarkable inscription which forms a complete summary of the events related in the Bible, and by Josephus, Abydenus, and Polyhistor. "As the name of Sennacherib," says Mr. Layard, "as well as those of many kings, countries, and cities, are not written phonetically, that is, by letters having a certain alphabetic value, but by monograms, and the deciphering of them is a peculiar process which may sometimes appear suspicious to those not acquainted with the subject, a few words of explanation may not be unacceptable to my readers. The greater number of Assyrian proper names with which we are acquainted, whether royal or not, appear to have been made up of the name, epithet, or title, of one of the national deities, and of a second word, such as 'slave of,' 'servant of,' 'beloved by,' 'protected by,' like the Theodosius, Theodorus, etc. of the Greeks, and the Abd-ullah, and Abd-ur-Rahman of Mahomedan nations. The names of the gods being commonly written with a monogram, the first step in deciphering is to know which god this particular sign denotes. Thus, in the name of Sennacherib, we have first the determinative of 'god,' to which no phonetic value is attached; whilst the second character denotes an Assyrian god, whose name was San." As to the identity of the Lakhisha of the inscription with the Lachish of the Bible, Colonel Rawlinson has expressed doubts, but the reading of Mr. Layard is supported by the opinion of Dr. Hincks, one of the first orientalists of the day. Moreover, the name of Hezekiah occurs in the inscription, and the amount of treasure taken from the Jewish king in gold, is stated precisely as we find it in the Old Testament. "Had the name stood alone," says Mr. Layard, in commenting on the identification of the builder of the palace at Kouyunjik with the Sennacherib of the sacred volume, "we might reasonably have questioned the correctness of the reading, especially as the signs or monograms, with which it is written, are admitted to have no phonetic power. But when characters, whose alphabetic values have been determined from a perfectly distinct source, such as the Babylonian column of the trilingual inscriptions, furnish us with names in the records attributed to Sennacherib, written almost identically as in the Hebrew version of the Bible, such as Hezekiah, Jerusalem, Judah, Sidon, and others, and all occurring in one and the same paragraph, their reading more-over confirmed by synchronisms, and illustrated by sculptured representations of the events, the identification must be admitted to be complete."

IGNATIUS LOYOLA, THE FOUNDER OF THE SOCIETY OF THE JESUITS.

"Who hath not heard of Loyola's sainted name,
Before whom kings and nations bow'd the knee?"

SOUTHEY.

THIS celebrated founder of a still more celebrated and very dangerous fraternity, was a Spaniard; he was born (according to some authors) in the year 1491, at the castle of Loyola in Guipuscoa, which is a part of Biscay, adjoining the Pyrenean mountains; but others place the date of his birth in 1495. In early youth he was distinguished by a pregnancy of wit and discretion far above his years; with an obliging and affable, but very irritable disposition, combined with an eager desire of renown. His relative, the Duke of Najara, superintended his education, and very early introduced

him to the court of Ferdinand V., king of Spain, to whom he soon became a page, and by whom he was afterwards appointed an officer in the Spanish army. In this capacity he signalised himself equally by his valour and by an eager pursuit of licentious pleasures and vices: he had also a poetic taste, and even composed a poem in honour of his tutelar saint, Peter.

In the year 1521, when he was about thirty years of age, or, as some will have it, in his twenty-sixth year, he was one of the garrison of the city of Pampeluna when it was besieged by the French. The assailants having made a breach in the wall, Loyola mounted the breach, sword in hand, to resist the attack, when a piece of stone, which was broken off from the ramparts by a cannon-ball, bruised his left leg, and at the same time, the ball rebounded and broke his right. This accident was the cause of his quitting the army, and the original means of raising him to that eminence which he afterwards enjoyed as the patron of the *Society of Jesus*; a society which speedily eclipsed the existing institutions dependent on the church of Rome.

Ignatius suffered much from his broken leg, which was unskilfully treated, and consequently long under the surgeon's hands. It is related that, after the wound was cured, the end of a bone stuck out under his knee, and disfigured his leg. Ignatius having been a spruce young gallant, and being desirous to appear again in the most comely fashion, caused it to be cut off, so that his boot might sit more handsomely; nor would he suffer himself to be bound during the performance of the operation.

"When long care

Restored his shatter'd leg, and set him free,
He would not brook a slight deformity,
As one who being gay and debonair,
In courts conspicuous, as in camps must be,
So he, forsooth, a shapely boot must wear;
And the vain man, with peril of his life,
Laid the recover'd limb again beneath the knife."

SOUTHEY'S "Tale of Paraguay."

It is also asserted that, the wound having caused one of his thighs to shrink, Ignatius, fearful that lameness would ensue, put himself for many days together upon a kind of rack, and, with an instrument of iron, violently stretched and drew out his leg, in order to render it equal with the other. But all these ridiculous efforts of his inordinate vanity were as vain in their execution as their intent, as he could never extend the shrunken limb, which ever after remained shorter than the other; and that lameness which he so much dreaded, was permanently settled upon him.

In the course of his confinement with the broken limb, he was obliged to have recourse to books to beguile the tedium of inactivity. Among others, he met with a romantically-written volume of "The Lives of the Saints." This book made a powerful impression on his mind, and strongly incited him to obtain distinction as an adventurer and a religious devotee. Immediately, therefore, on the re-establishment of his health, he forsook the military for the ecclesiastical profession, and commenced his endeavours to obtain disciples. He first devoutly dedicated himself to the Blessed Virgin Mary, as her knight; after which he performed a pilgrimage to the Holy Land, during which he voluntarily suffered many hardships and privations; his object being to become eminent in afflicting his body. It is recorded that, throughout this pilgrimage, he wore a cassock of coarse canvas, girded with a cord, instead of a coat, and would have gone barefooted, but that he was obliged to wear a buskin on the foot of the broken leg. Thus habited, and having a bottle and a pilgrim's staff, he performed the weary journey, having first given his horse to the monastery of Montserrat, suspended his sword and dagger at the altar, and spent the night of Lady-day (1522), before the same altar, in watching and prayer.

During this pilgrimage he so mortified and tormented his body, that, from a lusty and strong man, he became exceedingly weak and infirm. It was his custom to live throughout his journey by begging from the poor; he suffered his beard, nails, and hair to grow, without cutting or combing; he slept, if in a house, on the bare ground, or on a board; and, if travelling, he laid himself down wherever he might chance to be when night arrived; but he generally passed great part of the night in watching, weeping, and

prayers; scourged himself three times a day, and often spent seven hours together on his knees. These austerities so debilitated his body, that in 1523 he had become so weak and feeble as scarcely to be able to put one foot before the other. At length, after excessive suffering, often falling in his attempts to drag himself along, he contrived to reach Rome, where he remained fifteen days; after which he journeyed in the same manner to Venice, whence he embarked for Cyprus, and finally arrived at Jerusalem, on the 4th of September, 1524.

On his return from Palestine, Ignatius continued his theological studies in the Spanish universities, from whence he went to Paris, where he perfected himself in the Latin language, and in other studies, philosophical and theological. Whilst he resided in France, he composed the institutes of his new order which he denominated the *Society of Jesus*, and the members of which have thence been known by the name of *Jesuits*. These institutes, together with his proposals for the establishment of the fraternity, he submitted to the consideration of the Pope, Paul III., who made many objections to them, but referred them to the examination of three cardinals. This committee violently opposed the measure, and represented it as unnecessary and dangerous. Ignatius, being enthusiastic in his designs, and determined to accomplish his object, immediately made such offers as no pontiff could easily resist. He proposed that, besides the usual vows of poverty, chastity, and monastic obedience, which are taken by all orders of regulars, the

members of his society should take a vow of implicit obedience to the Pope, and should bind themselves to go whithersoever he should at any time command for the service of religion, without requiring anything from him for their support.

These proffers were irresistible. The papal see had been, and still was, suffering under the repeatedly successful attacks on its tenets and practices, which were violently directed against them by the reformers and their disciples, and several nations had revolted from the papal authority; therefore, at so critical a juncture, the acquisition of a set of men so peculiarly devoted to the see of Rome as the Jesuits would undoubtedly prove, and who would be arrayed in opposition to its foes, was an object of the highest consequence. Consequently, the proposals of the crafty and aspiring Ignatius were instantly acceded to, and, on the 27th of September, 1541, the society received a bull of confirmation from Paul III., and the grant of many very extensive privileges.

Upon the establishment of this religious association, Lóyola was naturally appointed its general. In this office, by the institutions of the order, he became possessed of the most despotic power. His zeal and that of his coadjutors soon advanced the fortunes of the fraternity with an astonishing rapidity, and raised it to a height from which it looked with proud superiority on every other institution that papal authority had incorporated. Ignatius enjoyed this exalted station of power and authority about fifteen years, and at length died on the 31st of July, 1556, in the sixty-fifth year of his age.

THE WATER-CARRIERS OF PERU.

LIMA, the capital of Peru, labours under the serious disadvantage of not being well supplied with water. Rain rarely falls in the neighbourhood, so that the inhabitants are forced to depend upon artificial means of obtaining this indispensable blessing. Even in what we are accustomed to call barbarous ages—before the existence of the vast continent of America was known or conjectured in Europe—the Incas of Peru had given proof of their civilisation by making many canals and trenches to convey water into the capital. The Spaniards, fully appreciating the nature of these works, paid great attention to keeping them in order; but they are now in so bad a condition that the inhabitants are obliged to buy all their drinking water of men who procure it from the large fountain in the *Plaza Mayor*, and go round the city with it on the backs of asses, as represented in the annexed engraving (p. 232).

Of all asses in Peru, the *aguador*, or water-carrier, of Lima, is the most laborious, the steadiest, and the most patient. He begins work at six in the morning and does not rest till seven in the evening. A few handfuls of bran, which he carries in a little bag hanging on his neck, constitute the whole of his food for the day, and at night he contents himself with some stray blades of grass that he manages to pick up from any odd corner where he can find them. He is anything but stupid, in the sense of being without intelligence. As soon as he reaches the fountain, laden with the two casks for containing the water, he turns round and stands still while the negro gets off, fills the casks, and takes the pad out of the bell. They then both proceed on their way through the city. The poor animal knows when and where he has to deliver water. He knows that after supplying such a house, he has to go to such another. If he has occasion to stop, his master may leave him all day, with the certainty of finding him still standing where he left him. Those of the customers who are at all good-natured leave a box for him at their kitchen door, containing all sorts of odd bits that may suit his palate. He shows his sense of their kind consideration by eagerly devouring whatever they bestow upon him, though it is often scarcely fit to eat, consisting of bits of old hats, greasy papers, bones, and other indigestible odds and ends. His choicest delicacies are husks of melons.

But carrying water is not the only purpose for which this useful animal is employed. He is a general carrier, used for conveying all sorts of things from one part of the town to the other; and not unfrequently for moving furniture, vast heaps of which, in the shape of chairs, boxes, tables, etc., are mercilessly piled upon his back, as seen in the lower part of our illustration. If, as some-

times happens, he is overloaded, or loses his equilibrium, the whole collection of moveables comes down with a crash, and the driver, fearful of not gaining anything by his job, revenges himself upon the poor beast without much mercy.

When the ass is employed neither in carrying water nor moving—as, for example, on festival days—he gets his recreation by taking the whole family of his proprietor on his back, or racing with some of his comrades, whose masters go with his own from one place of amusement to another. Some negroes, who are a little more thoughtful or kind than others, endeavour to lighten the labour and save the strength of the ass by going on foot with him when the water-casks are full; but these are exceptions to the general rule. In most cases the poor animals are subject to much reckless barbarity, which fills the foreigner with indignation on his first arrival at Lima. To save the trouble of whipping, the wretches who drive them make a gash behind with a bone or sharp piece of wood, and then keep them in constant misery by poking at the wounded part. When the poor creature falls from sheer exhaustion, it is not uncommon for the brutal driver to slit up one of his nostrils as a punishment for the first offence. If the helpless creature has the audacity to repeat the offence, his other nostril is treated in the same abominable way. A third crime of this sort is punished by cutting one of the ears, and a fourth by cutting the other. At last, if the previous barbarities have not been sufficient to break him of this bad habit, his tail is cut bit by bit, till the poor creature is so disfigured by these successive mutilations, as to be hardly recognised. To such an extent is this brutality practised, that it is a rare thing to meet with an ass which is not mutilated in some way or other.

The driver of the water-carrying ass, who is often designated by the title of *aguador* or water-carrier, though it is not he that really carries the water, does not enjoy the privilege of accompanying the ass without being subject to some police regulations. The first is, that he present the town authorities with thirty dogs, killed by him in the course of a year. Hence, those who wish to be licensed as water-carriers meet together on certain days at an appointed place, and make a regular battue from street to street. All the dogs that they have encountered, but not completely killed at the first blow, are collected in an open space, where they are despatched with sticks and clubs. The sportsmen then divide the booty, and each ties his share to his ass's tail—if the poor thing is fortunate enough to have one. In this way they go in a body to make their offerings to the civic authorities, dragging the dead dogs